

VERMONT TELEGRAPH.

[TWO DOLLARS PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

[PAYABLE WITHIN FOUR MONTHS.]

BY ORSON S. MURRAY.

BRANDON, WEDNESDAY, DEC. 21, 1842.

VOL. XV. NO. 14.

VERMONT TELEGRAPH.

Saturday, Dec. 17, 1842.

Dear Brother Murray:

I wish to say to you, I have not been an idle spectator, while I have beheld the course you have taken, (the past year in particular.) I have been very much gratified to see with what boldness you have rebuked sin in high places. But when I have seen your course with regard to baptism and the Lord's supper; and some other things, I have been very much pained. And I have been a long time on the point of writing, but have neglected it in hopes that an abler pen would do it. (And indeed some of the points have been touched upon, but not all to suit my mind,) till it has accumulated on my hands; and some of it forgotten, so that in the space that I would ask for, I should be only able to touch upon a few points. And now when you quote the 2d chapter of Col., I cannot see one particle of ground for the abolition there of anything but the old Jewish ordinances; which we all know, or ought to know, was typical of, and ended in Christ. And indeed this is not the only scripture by any means that you—what shall I say? discount? or, at any rate, you interpret them, or must so interpret them; that you disarm your friends, and put weapons in the hands of your enemies: (for you know they say ah ha, ah ha, I told you so,) while if we, your friends, bring such passages as 1 Cor. xii: 25, 26: "This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." You will, I suppose, give a spiritual meaning, and indeed I think I am warranted in this from your paper. I turned to your paper, to find where you quoted Mat. iv: 1: "For behold the day cometh," and added, ("and now is," "that shall burn like an oven," &c. I say, I turned to your paper to find this quotation, and I came across another quotation in No. 7 of your present volume, where, in speaking of the second advent believers, you quote the words, "The saints are to judge the world;" and then you go on and say, "That already the Judgment is set, and the books are opened. That the battle of the great day has already commenced. That the fire which is to consume wicked, small and great, is already kindled," and so on, which had slipped from my mind. I say, when I found this, I became discouraged, and gave up all hopes of doing any thing to convince you of your errors: but I hope God may do it.

But I wish to say a word to the readers of the Telegraph; and I will be short. I wish to say I am a "Second Advent" believer: and that I believe the time of Christ's coming is 1843. And that this doctrine makes the Bible a complete system: and without which, there can be no system at all: and brother Murray's "talk" is as good as any thing, and almost any thing as sound as that. I believe every Bible-writer from Genesis to Revelations, inclusive, except the prophet Jonah, has spoken of this. And many in terms like this: "The day of the Lord," "The coming of the Lord," "The appearing of the Lord." And one says, Acts i: 11: "Christ shall so come in like manner as ye have seen him go up." And I believe too that it is the very consummation of all things:—the end of the Christians hope—the promised possession—the land that was promised to Abraham which he has not received, and his seed which is Christ, and all that are heirs with Christ. I say again, that I believe it makes the whole Bible consistent, without which there cannot be a system made of the Bible at all. And now brethren, let me exhort you; (for this will probably be the last time I shall speak to you) in the words of Christ—Luke xxi: 34: "And take heed to yourselves, lest at any time, your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." I also believe we are taught by the scripture that the number that will be saved will be very few. "When he cometh will he find faith on the earth." He says also, "as it was in the days of Noah," "Likewise also as in the days of Lot," which we know the number that was saved was few. Now "he that hath an ear to hear, let him hear." Remember we are taught the number is very few. It is "the wise" that "shall understand." Remember Daniel fasted and prayed, and chastened himself. Let us feel as did Saul: "If by any means I might attain unto the resurrection of the dead." Let us take our Bible, in spite of the cares of the world, and pray much, and search out the subject. Remember Christ says, it is "like a treasure hid in a field." Remember "the man sold all that he had," to buy the field. And, while you are searching, in the mean time, inclose one dollar and send to Joshua V. Himes, No. 16, Devonshire St., Boston, for the "Signs of the Times." (I mean such as have not influenced themselves on this subject.) You will also get books at the same place, and may be more handy by.

One thing more. Christ says, "and ye shall be hated of all nations for my name's sake." And now I want you, if you have not done it before, to dissolve your partnership with this wicked nation; and the church too: for I very much fear at the coming of Christ, the Church, instead of being the "bride, the Lamb's wife," will be found to be the Nation's harlot. Again, "all that will live Godly in Christ Jesus, shall suffer persecution." Does the nation hate the church? Have you suffered persecution? Have you plucked out the right eyes that offend? Have ye cut off the right hands that offend? Have you "made yourselves of no reputation" in becoming Christ-like? Have you "preferred Jerusalem above your chief joy?" Have you "chastened yourselves to understand these things?" Remember at the sound of the "cry" the "ten virgins went forth," and only five of them were wise. Now those that continue to sleep cannot even be numbered with the ten. Don't mind what I say, but go to your Bible. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Don't you see "the fig tree and all the trees shooting forth?" I know many say this is a "false alarm;" or cry, the "end is not yet." Well, now I ask you, what if it is? what do you lose in being ready? And, O my brother, what if he should come, and the door be shut? Who can estimate the loss? And what can I say more?

Yours in hope,
HIRSH SHIPMAN.

Fort Ann, Nov. 16th, 1842.

From the Non-Resistant.
No Governmental Violence in Collecting Debts.

BROTHER GARRISON:
In perusing the third number of the present volume of the Non-Resistant, I have there discovered an article headed "Governmental Violence in Collecting Debts," setting forth the salutary effect of brother Davis's three years experience in not resorting to physical violence in the collection of debts; and also his wish that others would be induced to give their experience. I therefore venture forward in my bungling manner, in order to set forth a sketch of my twenty-six years experience in not resorting to the arm of violence for the collection of debts, and shall set it forth under the head of

No Governmental Violence in Collecting Debts.

For twenty-one years, I followed the business of a mason, and of course worked for all sorts of people. I made it my general practice, wherever I worked, to state that I believed wholly in the Saviour's doctrine, and told them what I considered the Saviour's doctrine taught in the completest manner, which was—not to go to war, not to take an oath of any kind, either by way of affirmation, or any other way; but to let our yes signify or mean yes, and our no, not for any thing more than these cometh of evil;—not to sue at the law, or contend any way in violence for debts, or sell on account to him who would contend in the law for its collection; but rather suffer wrong than do wrong; not even to assist in making laws, considering that the true faithful followers of the Saviour were strangers and pilgrims here on earth, having no continuing city, but they were seeking one to come, which is a heavenly home for the faithful saints. I have always, without any exception, told the above as my sincere belief; and although I have so publicly made known my principles, I have never, to my knowledge, lost a dollar by reason of not using the law; and finally, I have never lost twenty dollars in my life, although I have at times had several hands working for me at once, and my bills against my employers would be large, and at the time of working, the prospect of pay would look dim; yet it would come. I will mention a few circumstances. Once I was called upon by a man I never saw before, who lived at the distance of eight or ten miles, wishing me to do a job of work for him—the mason work to a two-story dwelling-house. He said nothing about price or pay, but wanted his work done; and I said nothing about price or pay, but agreed to go and do his work, and at the time appointed, went; but after getting there, found him to be a heathen, without principle or learning. I felt discouraged, having two hands with me; nevertheless, I commenced his work in a faithful manner—nothing said about price, not a word, by either of us.—He used me and my help well, while working for him, yet having dreadful broils with his farming help, threatening to fight them. I dreaded my settlement; but after finishing his work, (he wanted to know the amount of my bill, (it was upwards of eighty dollars,)) I told him; he smiled and said, "I suppose you want your pay." I told him that was what the poor laborer worked for. He did not wait a moment, but paid me every cent.—While I was doing his job, I told him my belief as to collecting debts, &c. &c. He said, "You ought not to have told me about suing until you got your pay of me, for now you may not get it." I said, "You will not want to cheat me, I think." And so it proved. Another circumstance I will mention. I was called upon again by a man who wanted a chimney built—a very poor man, and very slack. At that time, I was very much hurried with work. I turned him off, thinking if I worked, I should get nothing; and as he turned to go away, I saw he looked very sorrowful,

(for he had told me he could get no one to help him, and he was obliged to live in his house without a chimney,) I called to him to come back. He came. I told him on the whole I would try to help him, expecting perhaps not to get one cent. Yet after finishing his work, he wanted to know how much he was owing. I told him, not expecting any pay then, if ever. But he said, I very unexpectedly had some money brought me last night, and can pay you, and did pay all I asked him. Another circumstance I will mention, where taking an oath came in contact.—I once sent some money to pay for corn, and before the man who carried it came from the place, one five dollar bill was condemned, crossed and lodged in the hands of a justice, and the man called for. He went and told the justice the money was not his, but sent by him, and told by who, and so the justice wrote me a line, that if I wanted to save the money, I must call upon him. I accordingly went, and after making myself known, asked him what there was for me to do about that money. He told me, not any thing, only swear it upon the person I had it of, if I knew who it was. I told him I knew who I had it of, but should not swear it upon any one, as I thought it wrong to swear. He said, then you can affirm.—I told him I should not take an oath of any kind, if I lost the bill. He said, you are a very strange man—I know not what to do with you. Well, if you know who you had the bill of, let me hear your story. So I told my story. After hearing it, he said, Mister, your story appears very straight. I said, it is correct. Well, he says, I will write to the man, if you will forward the letter. I told him I would. I took the letter, and carried it to the man myself. The man said, I suppose you want good money. I told him I did. He paid me a good bill, in lieu of the other.

The above is a broken sketch of my experience. I never have suffered any inconvenience in not using the law, and I think that the law is not made for a righteous man.

Yours for the truth of the gospel,
JONATHAN WHIPPLE.
Ledyard, Conn., March 2d, 1842.

From the Health Journal.
THE TRUTH AND NO FICTION.
FROM A WOMAN.

Let not the length of the following communication deter any one, into whose hands this paper may fall, from giving it an attentive perusal. No one can read it without acknowledging the self-evident truths it contains, and feeling the necessity of a knowledge of the laws of our nature and a conformity thereto:—*Health Journal.*

Mr. Editor:—It is generally admitted that the human organization in a normal state, is precisely adapted for the abode of the "image and likeness of God," or the spiritual nature of man; and our highest well-being, present and eternal, depends on our acquaintance with, and obedience to the physical, moral, and intellectual laws that God in wisdom has herein established; hence the study of human nature becomes a decided duty.

Few subjects receive less attention from females; their ignorance of which, it is quite obvious, contributes in no small degree to increase their physical sufferings. The present system of female education tends rather to foster notions and prejudices opposed to the investigation of the "Science of human life," embracing Anatomy, Physiology, &c., on the ground that such knowledge will mar their delicacy—just as though God's truth does not expand, exalt, and ennoble the soul, and purify and refine the sentiments and feelings. Such fears are unworthy of an intelligent mind, and savors much of the sensualist who "curls his lip in scorn at every effort made for woman's advancement in practical scientific knowledge." Should not the end of education be, to enable us to understand all the laws of our being, and discharge all the duties that devolve on us in the varied relations of life? Does female education do this? Does it prepare woman to perform the duties she owes to herself, and to society; as a wife, mother, and the instructor of her children? Special vigilance is exercised to prevent females from reading works on physiology, and those devoted to the peculiar affections of the sex—just as though they possess iron constitutions that cannot be affected by excesses, exposures, dietetic errors, &c., while the majority live in continual violation of the laws of nature, and expose life and health, in a fearful manner, without being aware of their errors, until disease has fastened his relentless grasp on the unsuspecting victim of ignorance. What female that understands the anatomical structure, and physiological functions of her body could be so reckless, not to say murderous, as to encase her vital organs in corsets, which inevitably derange them, and disease their healthy function, in which the whole system participates, diminishing moral and intellectual power, besides transmitting to a puny offspring the curse of a poor organization and weak constitution?

How many women in time of confinement pay the forfeit of their lives to such outrageous practices, and what vast degree of suffering do the majority at best endure in the form of general paralysis, lameness of the extremities, and ulceration of the mamma, &c., which in many cases resist the recuperative powers of nature to the close of life. Such cases will

continue to multiply as long as woman continues to so grossly outrage her nature; and it is just she should pay the penalty in the direct line of transgression. And what is passing strange, her sufferings do not awaken a spirit of inquiry—a determination to understand the laws of her being, that they may be avoided by correct dietetic habits and regimen. The professions of Divinity, Law, and Medicine require years of close attention, before those engaged in them are considered capable of performing their office. While this material office, from the performance of which result for good or evil, far more momentous consequences to the human race, is honorably engaged in, without devoting any time to acquire knowledge which is indispensably necessary to its proper fulfillment. At the same time the Divines, Lawyers, and Doctors, prosper on the impety, disputes, and disease originating from the ignorance of mothers in regard to the management of offspring physically, morally and mentally.

How many females enter the marriage state without knowing one iota of the laws of transmission of qualities from parent to offspring. Without knowing their desires, dispositions and pursuits during utero-gestation, determines in a great degree the development and consequently the disposition and talents of offspring—without knowing anything concerning the proper management of infancy. In view of which we wonder at the many cases of malformation, and insanity that occur? or think strange of the many cases of disease and death that occur among infants? Many will feel that censure is unjustifiable, their ignorance of the whole matter is excuse enough, even if their faults have been the cause of untold misery and death. Do not such know the sin of omission is no less reprehensible than that of commission, and that they are solemnly bound in duty to their God, their children and themselves, not to incur the responsible office of a parent until they possess the requisite qualifications to properly train and educate their children? "I have no time to learn," says one.—If only a part of the time spent in "cooking extravagant and multiplied dishes," "making useless articles of finery," "reading novels," "going to parties," "senseless chit chat," "setting caps," &c., was devoted to the study of physiology and every other science calculated to explain the operations and function of mind and body, a large amount of information could be acquired that would enable a female to act understandingly and wisely on all occasions that involve the health and happiness of those around her.

With an enlightened mind and dedication to the work, she would train and educate her children in conformity to the laws of their being. Until mothers are thus qualified, in vain will we work for reformation in health or morals. But alas! poor woman, the heir of misfortune and affliction, self-degraded by her habits and actions, pleads her own degradation, and too frequently is the first to condemn every innovation on established usages and customs, that would enlighten her mind, enlarge her conceptions, and unfold the true position she should occupy in the varied relations of life. While she is the willing slave of appetites and passions that degrade and paralyze her spiritual nature, and render her life a scene of "petty vexations," suffering and pain—a pale of tears, instead of a sunshine of happiness, as is evident a benevolent Creator designed for his rational creatures.

In this age of inquiry, when the public mind is investigation many important subjects; it is hoped the physiological education of woman will receive the attention its importance merits.

Few efforts have been made to bring the subject before the community, in a manner suitable to its bearing on the destiny of the race. Will not some physiologist produce a series of essays on the subject for the "Journal"?

H. E. LONGSHORE.
Attleboro, Pa. May 9th, 1842.

Correspondence of the Liberator.

THE "AMERICAN SYSTEM."

Rare Correspondence of Slave Dealers.

Ah! what wish can prosper, or what prayer, For merchants rich in cargoes of despair! Who drive a loathsome traffic, gauge and span, And buy the muscles and the bones of man?

"Shall I not visit for these things?" saith the Lord. Shall not my soul be avenged on such a nation as this?"

"I bought a boy yesterday, 16 years old, and likely, weighing 110 pounds, at \$700, and I sold a likely girl, 12 years old, at \$500. I bought a man yesterday, 20 years old, 6 feet high, at \$320; one to-day, 24 years old, at \$850, black, and sleek as a mole."

BROTHER GARRISON:

This last is an extract from a letter of one who has evidently been largely engaged in trading in slaves and souls of men in Virginia and North Carolina.—A large batch of this kind of correspondence, comprising letters, bills of lading, invoices of slaves, &c., has fallen into my hands, which purport to be details of transaction of this kind which took place in 1839—40. Without further comment, I give some of the letters, premising, that as these letters have evidently gone astray, and found their way into a region where they were never designed to see, this notice of them will answer the purpose of an advertisement to their owner, who may, if he please, have them by calling on me at No. 25 Cornhill, Boston. E. SMITH.

[No. 1.]

Richmond, Sunday, Sept. 21, 1839.

Messrs. Overy & Sanders: Sirs.—I inform you of the prices of negroes, which have declined. They are now selling low—say No. 1 men at \$500 dollars, and No. 1 girls 700 dollars. More sell under 700 called No. 1, than 700. Women and children, no sale for them: Not a single buyer of that kind, as there is no southern buyers in this market at this time.—Every one has bought his lot, and left this day for the South. Boys and girls from 10 to 15 have declined as much as others. I bought a boy yesterday, 16 years old, and likely, weighing 110 pounds, at 700. I sold a likely girl, 12 years old, at 500. I bought a man yesterday, 20 years old, 6 feet high, at \$320; one to-day, 24 years old, at \$850, black, and sleek as a mole.—I think they will be lower in a week than now, as there are no buyers, nor any money to buy with, nor any persons coming in to buy, and the banks will discount for no man—except for northern drafts.

I think you can get some more drafts discounted on R. & I. Smith, of Baltimore, about the first or second week in Oct. I will see the bank in a few days, and tell them I shall want to pass a bill at 90 days for you. I shall ship Duke's negroes from Baltimore on the 4th Oct. I have engaged the brig Orleans here to take my negroes, Barnes's and yours from the shore—and to sail at any time I want to go, and I now think I will ship about the 10th of Oct.—will want to go as soon as it will do, as I have rising 100 besides your lot. The brig Tribune will sail from Norfolk on the 10th of October, and that would be a good chance to ship your negroes. I want you to buy nothing but No. 1 negroes, as you will find plenty of them for sale before you can get money. Don't pay out a dollar for an old negro, unless you get it very low, nor don't buy families as there is not a single man here to buy such. Several lots have been taken back home, from here, which were brought here for sale. Robert Sanders is here with two men and one girl, for sale—been here two days. I can not sell the man you left here for more than 600 dollars. I will write to you when to bring your negroes over to ship. I think the first week or second in October I will meet you in Norfolk. When you come, I will go down on the brig Orleans.—When she starts, will stop at the Hampton Roads—or you can come up here, if you wish. Write to me by return mail, and say what you have to ship, and the kind of negroes, and give me the cost of each. You must put down the price on the shore, as you will have no opposition. I want you to put a lot of second rate and old negroes on your friend A. S. Jones, and that will lay him up for the season—as he can't sell them here at this time.—Negroes won't sell here till after Christmas—Davis is not buying a negro—says they are too high. The opinion here is, that they will be 750 for men and 500 for girls, before money can be got here again. I will write to you in about a week—will say then when I will ship. Let me hear from you on receipt of this.

Your obt. servt.

THEO. FREEMAN.

A LETTER

From James Boyle to Wm. Lloyd Garrison, Respecting the Clerical Appeal, Sectarianism, True Holiness, &c. Also, Lines on Christian Rest, by Mr. Garrison.

Continued.

In the winter of 1834, I was invited by the Free Church of Hartford, Conn., to spend a few days with them in religious exercises. I accepted it, and went—found their pastor, Wm. C. Walton, on his death-bed, and the Church in much affliction. I remained with them till poor Walton closed his career—preached his funeral sermon, and was about to return home, when the Church gave me a pressing invitation to become the successor of Walton as their pastor. This I declined, because I was already engaged elsewhere, in what I considered a more important field. Not long after, your redoubtable Mr. Fitch succeeded Walton—and here I became acquainted, through the medium of others, with the character and spirit of the man. About the time, or soon after his installment, the question was agitated in the church, "Whether it was, or was not, one of the distinctive peculiarities of a believer in Christ, that he is pure in heart, and walks with God in uninterrupted communion?" Some of the most prominent, acute and exemplary men in the church took the affirmative side of this question: among them was the superintendent of the Bible class, a soul hungering and thirsting after righteousness. Fitch became greatly exasperated, and drove him from his superintendency: 'tho' meek, submissive and forbearing, F. pursued him until he succeeded in excommunicating him and others. A nearly similar course took place in Acton, under Woodbury's management. The same subject was taken up there, and several were investigating it with that interest which its momentous nature demanded. The dreaded excommunication was held in terror on the heads of all who were pursuing their inquiries into the hated question. Yet these men pretend to hold to all the cardinal doctrines of Abolition: one of the most valuable and sacred is, the principle of FREE DISCUSSION, untrammelled and uncontrolled.

When I learned that these men, and others of their stamp, had espoused the

cause of Abolition, I remarked to my friends, that they had embarked chiefly for this reason: that they had nothing to lose, but, instead of this, a brighter prospect of acquiring popularity in this way than of any other; but when they should come to see, (and that period they would see,) that they had SOMETHING TO LOSE, that moment they would abandon the ship, crew, and cargo. They well knew that they possessed no pre-eminent, intrinsic talents, which fitted them, single-handed and alone, to reach that moral prominence for which their base-born ambition panted: hence, seeing Abolition as a rising wave, which would ultimately course its way over the vast ocean of mind, they sprang upon it, hoping thus to be born to that extensive popular notice and distinction which they desired.

My brother, you cannot depend upon those professed abolitionists, who have never relinquished any valuable personal interest to subserve the cause of humanity; who prefer power, place, or station—character, life, limb, possessions, or kindred—sect, party of priesthood—forms, ceremonies, or outward observances—to the disenfranchisement of the poor slave—yea, of millions of oppressed brethren, bleeding in iron bondage. If they do not prefer the deliverance of the captive to every thing personal as it regards the things of this world, or those temporary ones which must pass away with it, I would not give a fig for them. They are dastardly spirits, who will desert you in the time of trial. We can know no man until he is put into the fire; and if he comes out unscathed, just in proportion to the number of times the furnace has been heated, may we calculate his value, his stability, his integrity—yea, his Christ-like disinterestedness. Such men as L—T—, T. D. W—, and many others who have not only passed the bridge, but demolished it, and hence can never know retreat—men fearless, independent, disposed to follow truth, pure truth, through blood and fire, and vapor of smoke, reckless of consequences—can never prove recreant to the principles of abolition, or to whatever they may legitimately lead. I name these men, because I am more particularly acquainted with them, especially with W—,—dear soul! he is my brother—bone of my bone, and flesh of my flesh. For these nine or ten years, as Jonathan loved David, so have I loved him. I know him, have proved him, and am assured that he is as precious a spirit as walks the earth.

The spirit with which you are now in conflict is no other than the spirit of priestly domination and sectarian selfishness.—All the appeals which have been made to vulgar prejudice, to the low, earthly, base spirit of party, in relation to the character of 'the ministry,' 'pastoral rights,' 'the visible church,' 'the Sabbath,' 'et cetera,' are nothing less than the developments of sheer acrid sectarianism. The spirit of Abolition is free, expansive, elevating, ennobling. It repels every human and degrading feul. It gives to body and mind as wide a sphere for intellectual and benevolent action, as their capacities demand. It claims every man, of whatever clime, country, or color, as a brother—and knows no treacherous, exclusive, or enslaving shibboleths. I have for some time been fully satisfied, that Abolition and Sectarianism cannot long walk together. They are like the iron and clay of Nebuchadnezzar's image; they do not, cannot, will not, cleave the one to the other: nay, more—they must, in the very nature of the case, mutually repel each other. Sectarianism draws a circle around its captives, and forever forbids them to step, or think, or act, beyond its miserably contracted limits. It cramps and withers mind. It is the uncompromising enemy of freedom of thought, freedom of discussion, and freedom of action. It makes the love of its creed, the love of its party, the love of its traditions, and subservience to its priesthood, the test of character and fellowship, and not the pure love of God, and the universal love of man. It is a spirit of selfishness, jealousy, and persecution. It demands the control of every moral and political movement. If this is not granted, it will seek, by the meanest and basest of arts, their destruction; but if its demand is complied with, the noble objects will be prostituted to the selfish, niggardly interest of the party; or, if this cannot be done, they will receive a deadly moral paralysis. It is the bane of all that is true, and lovely, and honest; and bears upon its infamous front, all the lineaments of the first-born child of Satan.

Sectarianism (and in this term I include priestly pride and domination) is now the greatest obstruction which lies in the way of Abolition. The fear of dividing the party has stanchied the sympathies, and paralyzed the energies of tens of thousands; has led the corrupt clergy of the North to search heaven and earth for apologies for slaveholding; has led them, and their blind-led votaries, to close every door within their control against the free discussion of human rights—to exclude from the religious press, the presentation of the agonizing state of millions held by the venomous fangs of inexorable coarctates. It is Sectarianism which furnishes nearly all the ARGUMENT—and argument, too, from the highest and most sacred sources—to justify a system of law, of rapine and blood-guiltiness, of the worst character; which does more to quiet the conscience of the slaveholding banditti, than all other advocates and apologists combined; which has done more than any other army of aliens, to furnish influential materials of which mobs have been composed—to make